# THE TEMPLE REBUILT.

## A DISCOURSE

On Zachary 6. 13.

Preached at a GENERALL MEETING of the ASSOCIATED

## MINISTERS

Of the County of Cumberland at Keswick, May 19.

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RICHARD GILPIN, Pastor of the Church at Grasmere, in Cumberland.

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Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts, Zach. 4. v. 6.

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106 (9)

# THE TEMPLE

WEe the Associate Ministers of the *County of Cumberland*, do earnestly desire our Reverend Brother, Mr. *Richard Gilpin*, to Print his Acceptable Sermon, Preached this day at our Generall Meeting.

Signed by

*Eofwick in Cumberland.* TIMOTHY TULLIE
*May* 20. 1658. *Moderator* Pro Temp.

JOHN JACKSON, *Scribe.*

*To my Reverend, Peaceable and dearly Beloved Brethren,*

THE ASSOCIATED

# MINISTERS

of the County of

# CUMBERLAND.

Reverend Brethren,

WHat your Commands have wrested from me (for of that force and prevalency with me are your desires) I now lay it at your feet. If I could have prevailed with you to have altered your vote, or (after you had passed it) durst have resisted; this had gone no further then your own hearing. But when you would not be perswaded, I endeavoured to conform my self to those Christians in Act. 21. 14. and took up with that which put a stop to their intreaties, The will of the Lord be done,

*remembring that speech of* Antoninus Pius *to his Counsel*, Æquius est, ut ego tot talium amicorum consilium sequar, quam, ut tot tales amici meam unius sequantur voluntatem.

*Well! you have saved me the labour of an* Apology, *and having* adopted *this issue for your own, you must expect not onely to bear a share* with me *in the* censures *which may be occasioned by its* deformity; *but must* wholly *by your selves bear* all *the blame of* troubling *the world with it: and if it should be raised (above its own deserts) to be of any use in the Church by the hand of him who* worketh mightily *(sometimes) by* unlikely means *(though I cannot discover within* kenning *any ground for such an expectation, but this, That it was the* resolute, solemn intreaty *and* order *of* such, *and so* serious *a company:) yet, if it should be thus blessed, I am willing (for my part) that, next to God, the thanks be wholly yours.*

*Among the many favours which God hath bestowed upon us, and the* County *where we live; this is none of the least, That God hath* poured *upon us some measure of his Spirit of* peace, *and hath* blessed *us thus far in it; the blessed* fruits *of concord which we have already tasted (if we should never see more) together with the* sweetness *of the testimony of Conscience (thus far acquitting us from the guilt of* Church-murther) *are a sufficient* recompence *for all the* trouble *it hath given us. Great are the* advantages *that we and our people have from hence;* united *Counsels promise more* safety, *and justly challenge a greater* respect *and* reverence *to our proceedings: our* joint concurrence *in what we practice puts us in a better* posture *of mutual* communication *of gifts, graces, strength and assistance (stones in* conjunction *as in an arch, will support one another and*



*bear*

*bear up the weight of the whole Fabrick, which, being* divided *and* scattered, *they cannot do) besides, it may do much to cure that* itch *after* novelties, *that* intemperancy *of* roaving, doubting *and* scepticism *in Christians about Government, when they see their leaders* unanimous, *and not so* wedded *to their opinions as to undo the Church for* Punctilios; *and that which is more, while others are toiling in the* sweat *&* dust *of disputations, and as* fruitlessly *wearing themselves as the* Grammarians *in* Erasmus *about finding out the meaning of* Anticomarita; *we have happily gained an opportunity of* pressing *and* practising *the* great *things of Gods Law.* Disputings *often drown the* voice *of truth by their noise and clamour, they* prodigally lavish *out the spirits and affections of men on* smaller *matters which should be reserved for* higher *objects; and, though they have their* fruits, *yet are they like trees growing upon a* rocky precipice, *where the fruit cannot be gathered by all, and not by any without difficulty and hazard.*

*Brethren, You have put your hands to this work,* Now look to your selves, that you loose not those things which ye have wrought, but that ye receive a full reward; *do not think (now that the work is upon the* wheels) *that you may* slacken *your* diligence, *or* abate *any thing of your* watchfulness *against temptations, or of the* jealousies *and* suspicions *over your own hearts. There is yet much to do, and if there were not; yet (as* Diogenes *answered the man that perswaded him to give over study, because he was grown old) the nearer you come to the* mark *you should put forth* more *strength, &* run *the* faster. *Dream not of ease in an imployment of this nature, God, Angels and* men *have their eyes upon you to see how you will* bestir *your selves; it is your* duty *and not a matter of unnecessary* courtesy, *which you may give or hold back at your pleasure: he that hath commanded you* ἐν τούτοις εἶναι *to give your selves*

2 John 8.

Utrum oportet jam metaphysicum carsum remittere? An magis intendere?

1 Tim. 4. 15.

up

*up wholly to these things; will not take himself to be* beholden *to you when you have done your* best: *neither is it any* disparagement *to you to become even* servants *to any, so that you may but* gain *them, and* forward *Christs work; they that think it below them to trouble themselves so much with* Catechizing, reproof, admonition, *&c. are of* Ptolemæus *his mind, who changed the title of* Heraclides *his book from* πόνου ἐκκώμιον, to ἔνου ἐκώμιον; *as if laboriousness were nothing but an* Ass-like *dulness, making a man* crouch *under every* burthen; *but God having made the* ox *which treads out the corn to be the* Hieroglyphick *of your imployment; he doth thereby teach you that* labour *and* patience *are so far from being a* disgrace *to you, that they are* necessary *qualifications for the calling of the Ministry.*

Opposition, (*I suppose*) *you all* expect, *and partly* find *already, can any man think otherwise but that they who are like* bullocks, unaccustomed *to the* yoke *will* struggle? *is it a wonder if they think all* bonds *to be* fetters? *every* restraint *to be* cruelty, *and the* dressing *of their wounds* (*though in order to their cure and Salvation*) *to be* unsufferable tyranny? *but what then! is the worke ever the worse for that? hath not God called you out to* oppose *the Carnall* interests *and* desires *of men? the* Critick *before mentioned* (*when he thrust into the theatre against the throng of people coming out;* (*being asked the reason, gives this account of it,* hoc in omni vita facere studio: *He thought it was the* perfection *of Phylosophy to go* contrary *to the* Generality *of men, and the* likeliest *way to find out* Vertue; *and* Plato, *shewing himselfe courteous to all, was thus censured,* quid illi tribuendum est, qui tot annos in philosophia versatus, nullum hactenus dolore affecit; *you know how to apply it, what a shame would it be that we who have* better instructions, greater obligations, *and* sure

promi-

promises *of helpe should give off with the excuse of the* sluggard? *Oh* there is a Lion in the way! *let us not fear, difficulties there will be, but they are* onely *or* mostly *difficulties to the* fearfull *and* unbelieving, *which do their work negligently and by halves; be couragious and faithfull, and God will make the* rough *wayes* plain *before you.*

*As for the design of* peace *it selfe, though it may be* secretly *maligned and whispered against, yet I do not expect to see any so* hardy *as to take up* Armes *against it* publickly; *it hath such a* glory *and* majesty *in it as will keep off such* attempts; *except peradventure some mans* ignorant zeale *or* vain-glory *put him upon, seeking a* name, (*as he did who burnt* Diana's *Temple*) *by* blemishing *something of more then ordinary worth. I perceive by Mr.* Firmius *late book of Scisme,* &c. *that some upon their own* misunderstanding *have* privately *excepted against the first rule in our book of association, p. 3. Wherein we say,* That in the exercise of Discipline it is not only the most safe course, but also most conducing to brotherly union and satisfaction, that particular Churches carry on as much of their work with joynt and mutuall assistance, as they can with conveniency and edification, and as little as may be in their actings, to stand distinctly by themselves, and apart from each other: *he indeed hath answered for us (and for the kindnesse, I shall take the boldnesse to return him thanks in your names,) and hath* hit *our* sence *right enough; the truth is, the thing is so* plain, *that I wonder any body (let his prejudice be as strong as it may be) should* misse *it: he might have seen that we intend not to* cut off the liberty of particular Congregations by the middle, *by that Principle.* 1. *The words* conveniency *and* edification, *would have told them as much; they stand not there for* Cyphers. 2. *The* whole book (*if he had diligently considered it,*) *would have taken that* exception off; *for what*

*what we* build *upon that* bottom *is there* expressed: *now what* article *or* line *can be find which may bear that charge?* 3. *Our* Practise *speaks for us, let him or others* enquire, *and then* accuse *if they have cause; but* I *see men* speak *in their* hast: *tis now so common for men to* write *against books before they* understand *them; that this fault may well be pardoned by the* courtesy of England. *Pardon this prolixity and plainness, and go on yet to be more* diligent *and* peaceful. Warn the unruly, support the weak, be patient towards all men; be ensamples to the flock. And, when the chief Sepherd shall appear, you shall receive a Crown of Glory that fadeth not away.

*Graistock, Aug. 2.*
1658.

Your unworthy fellow-
servant

RICHARD GILPIN.

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ZACH.

# ZACH. 6 13.

*Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his Throne, and the Counsell of peace shall be between them both.*

Have read to you a very glorious Promise concerning the reparation of Gods Temple, and (me thinks) it contains a *Cordiall* abundantly sufficient to *quell* those *feares* about the state of the Church: wherewith the mourners of Sion have *obstructed* their spirits, and *distressed* their hearts.

This Prophet is full of Propheticall visions: God raised him up with *Haggai*, (who began to Prophesie but two moneths before him, as appeares by the date of their Prophesies) for the strengthning of the hands of the people in building the house of the Lord. Their discouragements were many; *Darius* his Decree and Commission for the work was not yet come forth, as appeares from *Ezra*, *Chap.* 5, and 6. *Cyrus* indeed had given Commandment before to build the house of the Lord, *Ezra*. 1.2. But, upon the misinformation of the adver-

 saries

ſaries of *Judah*, who had *hired Counſellors againſt them to fruſtrate their purpoſe*, *the work* ceaſeth; Ezra 4. 24. and that for a long time; tis the pleaſure of *Artaxerxes Ahaſuerus*, (for ſome ſuppoſe that theſe two names deſign but one perſon, *Artaxerxes* being a common name to the Kings of *Perſia*) he hath weighty reaſons of *ſtate* for it, he feares (and his Counſellors ſuggeſt) that, if the *Church* and *Religion* flouriſh, it may *indammage* the King; by *incroaching* upon his rights, by *occaſioning tumults* and diviſions; or, by *lightning* the ſpirits of his Subjects to *inſolency* and *ſtubbornneſſe*. Theſe have both ſtill the ſecret *jealouſies*, and open *outcries* too, ſome times, of *States-men* and others; againſt *reformation* and the Government of the Church; this hath commonly made them fearfull of entruſting the Church with any *Power*, which they themſelves might not *hold* the *reins* of: inſtances hereof are frequent in hiſtory.

Beſides this hinderance from their *enemies*, their own *brethren* weaken their hands; ſome are backward, and think they muſt *wait* till *another* time: they ſay the *time is not come*, *the time that the Lords houſe ſhould be built*; Hag. 1, 2. Others *weep* at the *laying* of the *foundation*, and think it *contemptible* in compariſon of the *former* building that was deſtroyed; Ezr. 3. 12. *Hag.* 2. 3. Thus (as is uſuall in all reformations) they oppoſe their *own happineſs*; ſome from a timerous, daſtardly *ſloathfulneſs*; others, from *prejudice*, *emulation*, and *croſſeneſſe* of nature.

Yet, that Gods intended work might not fall to the ground, he is pleaſed to provide extraordinary *encouragements* for them, by theſe two Propets, *Haggai*, and *Zachary*: where (amongſt other things) the people are aſſured from God of his *preſence* with them; of the *deſtruction* of their enemies; of the certain *proſpering* and *finiſhing* of their work; of his ſpecial *aſſiſtance* in, and *acceptance* of their ſervice: he foretells them the *birth*, *offices*, and *ſufferings* of Chriſt; the *deſtruction* of the *Jewes*

by,

by the *Romans*; their calling again and repentance; and, generally, from the *Temple* which they were building, and the glory of it; he takes occasion to Propheſie of the *beauty* of that *ſpirituall* houſe, the Church of God, in the times of the New Teſtament.

This Text which I am now upon, by the general conſent of Interpreters, relates to the time after the coming of Chriſt in the fleſh: the Analyſis of the context is plain and obvious, wherein the Prophet preſents:

1. The Type, that was *Joſhua* the High Prieſt crowned, *ver.* 11. He was a great inſtrument in this work; God reſolves to put a glory upon the inſtruments of his ſervice: he will put his own *Crowns* upon their *head*, and cloath them with his own *garments* of *praiſe*, and make their very adverſaries to proclaim before them, *Lo, thus ſhal it be done to the man whom the King will honour.*

2. The thing typified, *ver.* 12. which is the *honour* and *dignity* of Jeſus Chriſt, in *building* and *governing* the New-Teſtament-Church; though God in the type intended a ſpeciall reſpect to *Joſhua*, for his forwardneſſe and zeale in repairing the Temple; yet, he immediately calls off their thoughts from *Joſhua*, to fix them upon the Man whoſe name is the *Branch*; that they might contemplate the greater work of him that was to come, and his greater praiſe.

That by that phraſe [*The Man whoſe Name is the Branch*] both in this place, and alſo *Chap.* 3, 8. Chriſt is to be underſtood, is evident enough; I might fetch a proofe of it from the *Criticks*; for *Tſemach*, which is the word here uſed for *Branch*, is *Synonimus*, of the ſame ſignification with נצר *Netzer*, (for they are promiſcuouſly rendred by the LXX. ἀνατολὴ. ἀνατολὴ.) Now (as *Junius* obſerves) *Netzer* is but twice found among the Prophets (*hebraicè, ſcilicet, loquentes, non Caldaiſantes,*) and, in both places referred to Chriſt: ſo, theſe two names ſeeme to be peculiarly appropriated to him: that *Rod out of the ſtem of Jeſſe, and the branch out of his root,*

in Esa. 11.1: Cannot be applyed to any but Christ, as the following verses declare; I might add further strength to this from the usuall interpretation of *Mat.* 2. *ult.* *That it might be fulfilled which was spoken by the Prophets: He shall be called a Nazarene*; This is generally concluded that his *dwelling* at *Nazareth* was *providentiall*, that the *place* might give the *rise*, and occasion to that *name* of *Nazarene*, which was given to Christ long before in the Old Testament upon *another account*. The place (as *Spanhemius* observes) is difficult and very *obnoxious* to the *cavills* of the Jewes; and the *pinch* of the question lies here, *Where is Christ called a Nazarene in the Prophets?* tis answered (both by *Papists*, as *Salmeron*, *Maldonate*, *Jansenius*, &c. and *Protestants*, as *Tremellius*, *Pareus*, *Piscator*, *Causabon*, *Junius*, *English Annotations*, &c.) That he is so called in those places of *Esay* and *Zachariah*, where he is termed, *Netzer*, and *Tsemach*, a *Branch*; others indeed (as *Bucer*, *Calvin*, *Chemnitius*, *Perkins*, &c.) though they keep to the same *ground* of *exposition* with the former, yet, they *dissent* from them in *answering* the Question, and do rather think that *Mat.* 2. *ult.* refers to those places where Christ is either *expresly* called נזיר *nazir*, *nazaræus*, *separatus*, one separated or set apart to God (as in *Dan.* 9. 24. where Christ is called the *most Holy*) or *typified* by those that were called *Nazarei*, or separated (as *Joseph*, *Gen.* 49. 26. Who was a Type of Christ, and there said to be separated from his brethren, and *Sampson Judg.* 13. 5.) This answer avoids many objections wherewith the other interpretation is encumbered; How *Osiander* unties the knot, or how some of the *Papists cut* it; I shall not trouble you: tis enough to our purpose to know, that however they differ about the exposition of *Matthew*, yet, all *agree* that the terme, [*the Branch*] undoubtedly belongs to Christ in this place.

*Dub. Evan. par. 2. Dub. 87.*

In the Text the Prophet layes open four things.

1. He foretells the great *work* of Christ, *he shall build the Temple of the Lord.*

2. The

1. The *glory* of that *imployment*, and his *interest* in it; the building shall be magnificent and beautifull, the beholders shall with shoutings cry *grace, grace unto it*, and whatever the instruments are, or have done, Christ *shall bear away the Glory*; tis a praise like that of Esa. 22. 24. where tis said of *Eliakim*, they *shall hang upon him all the glory of his fathers house*; Christ shall not onely be the great *standard-bearer* to display the Churches *glory*, and the *naile* to *support* and bear the weight of it: but he also shall have all the *honour ascribed* to him: his servants shall so *heape* their praises upon him, that the glory of the instruments shall be *eclipsed*, and seem *nothing* in comparison.

3. He explains the *manner* of this *undertaking*, the *way* that Christ will take, and the *meanes* he will use for the building of his Temple, which shall be 1. By reducing his people under *government* and rule, by making them *stoop* to his *Scepter*: *He shall sit and rule*. 2. By the *Administration* of *Ordinances*: *He shall be a Priest*. 3. By the *Exaltation* of both, when they have *power* and *efficacy* in them, when discipline and Ordinances are *Throne*.

I am not ignorant that others go another way in the Exposition of this place, *understanding* by it the *Kingly* and *Priestly* Offices of Christ: neither do I exclude them from this work of Temple-reparation; for it cannot be denyed but that the Government and Ordinances of the Church do proceed from the Offices of Christ; yet cannot I think that this Text intends *onely a declaration* of the offices that Christ must have and execute for the Salvation of sinners, for 1. The *Prophetick* Office is not mentioned in the Text, and then it would seem to be lesse usefull, this will have some *barrenesse* in it, notwithstanding that *plea* come in to allay it, *That it is included in the other two Offices*, the Text is very punctuall, *it shall be between them both*. 2. This would restrain the Text to the dayes wherein Christ was in the flesh;

flesh; for, granting it to be understood of offices, none will say, that the Text speaks of conferring *new* Offices on Christ, which he had not, or exercised not before; and then must they expound it of the more *remarkable execution* of those offices, in teaching miracles, and suffering, whilst Christ was on earth; and this seems not a little inconvenient, if the context be well weighed. Now if any will extend it beyond the death of Christ, then they come to what I have asserted. 3. The Text speaks not of *constituting* a Church: but of *restauration* and re-establishment. 4. This blessing of Christs *building*, &c. is promised *conditionally*, v. 15. *It shall come to pass, if ye will diligently obey the voice of the Lord*; and the time of its accomplishment seems to be stated, *viz.* The *Gentiles* shall combine with the *Jewes* in building, *they that are afar off shall come and build in the Temple*. v. 15. This place then (as it seems to me) doth not well suit with that interpretation.

4. The Prophet explains what is the glorious accomplishment of that structure, to wit *Peace*, issuing from the *throne*, the vigorous administration of *Government* and *Ordinances*: those that do joyntly interpret, as before, do here differ; *Junius* thus explains it, He shall declare the counsell and glad tidings of the Gospell of peace to both those that are near, and those that are *afar* off; Both to Jewes and Gentiles. *Diodate*, and *English Annotations*, &c. thus, These two Offices of Justice and mercy shall *agree* and be at *peace* betwixt *themselves*; thus also *Ribera*, *Summus consensus erit inter illus duos*.

But (supposing that to be truth, which I laid down before) this is the meaning. The Churches peace (which is the very *end*, the *glory* and *finishing* of Christs designe) shall be brought about and *established* by the power of *Government* and *Ordinances*, *it shall proceed from between them both*.

For the avoiding of further trouble, I shall gather the summe

summe of the words into this one Doctrine. Doct.

*Christ (when he ariseth to build his Church) will so establish the peace thereof, by the power of Government and Ordinances, that the honour of that glorious work shall be chiefly his.*

Before I come to the application I shall explain these four particulars in the Doctrine.

1. *That Christ will certainly repair the desolations of his Church.*

2. *That this work, when ever it is done, will be a glorious work.*

3. *That whoever be the agents, the honour will be chiefly Christs.*

4. *That this work shall then be done, when peace shall possess the Church, by the power of Government and Ordinances.*

1. That *Christ will certainly repair the desolations of his Church*; It is a known truth that the Church cannot *totally* fail; though the *bush* may be in the *fire*, and some of the outmost branches here and there may possibly be scorched and consumed; yet, it cannot be wholly *raked* up in *ashes*, *The gates of hell shall not prevail against it*, saith Christ, in that famous place of *Matth.* 16. 18. Where, whatever the contest be amongst interpreters; this conclusion is beyond all dispute, That the *Magazine* and *councel-boord* of hell (I suppose I need not insist upon the known allusion; in the word *Gates* to the customs of the Jews) shall never be able wholly to destroy and overturn the Church. First Branch of the Doctrine. *Vid. Godwin* Moses and Aaron, *lib.* 5. p. 221

This is also an article of the *Creed*, *I believe the holy Catholick Church*, not that we are hereby engaged to believe, as the Church believes by an *implicit* Faith; it is not, I believe *in* the Church, but, I believe *the* Church to be *Catholick*, *temporum, personarum, & locorum ratione*, in respect of time, persons and place. *viz.* I believe that there alwaies *was*, *is*, and *shall be* a Church upon earth, &c. Πιστεύω τὴν ἁγίαν ἐκκλησίαν, &c. Asted. *Theol. Catt.* p. 352.

I might from hence prove the certain recovery of the Church from outward and inward spiritual desolations; but

but I shall wave this, and yet evidence this truth from these particulars.

1. *Reason.* 1. Christ is eminently *engaged* for his Churches re-building, and he cannot go back; so that we find these very engagements do work upon him, when other things will not move him; this is much insisted upon by God, *Ezek.* 20. 9, 14, 22. he layes it down as the great motive that turned the scales even when he was upon the point of destroying Israel in Egypt, and in the Wilderness for their rebellions. *I said I will pour out my fury upon them; but I wrought for my Names sake*, &c. The *earnestness* of the expressions and the *repetitions* of them, shew that God would have them take notice, that this was the very thing that stood betwixt them, and ruine; He is more plain in *Ezek.* 36. 22. *I do not this for your sakes O house of Israel, but for my holy Names sake*, *Joshua* knew the weight of this, when he made it the main argument of his prayer for the people: *And what wilt thou do for thy great name*; *Josh.* 7. 9. *Samuel* also had encouragement for them upon the same ground, 1 Sam. 12. 22. *The Lord will not forsake his people for his great Names sake.* And no wonder if we consider what these engagements are; it is a six-fold cord. He is engaged:

6. Engagements on God for repairing the Church.

1. By his *Covenant* and *Oath*, he hath lifted up his hand to Heaven and sworn, his truth and faithfulness lies at the stake; when then we have these two immutable things in which it is impossible for God to lye, we cannot want consolation and assurance of this thing. Gods Promise and Oath make the thing promised to become * *debt*, though not so much to us, as to (*a*) himself; and the non-payment of this debt is altogether *inconsistent* with the divine nature. We can then humbly challenge it upon the score of *justice* and *righteousness*, and God himself hath put this plea into our mouths; when he tells us that we obtain our faith and eternal life (*called therefore a crown of righteousness*, 2 *Tim.* 4. 8.) from his righteousness and justice in *fulfilling*

* *Dominus ipse fecit se debitorem, non accipiendo sed promittendo.* Aug. confes. lib. 1. cap 4.

(*a*) *Non creatura sed sibi ipsi*, Daven. Just. habit. & actual. p. 640.

*filling promises*, 2 Pet. 1. 1. We read indeed that God doth dispence sometime with his *precepts*, but not with *absolute*, nor yet with *conditional* promises (if the conditions be performed;) and indeed he cannot, except he should cease to be God; viz. Holy, Just and True, &c. Hence the *School-men* conclude, that such precepts are * *indispensable* (as well as promises) whose *objects* are things that have an *intrinsecal* goodness in them flowing from the *Image* of God, because if he should dispense with these he should deny his own Image and himself, which is impossible; if oaths are such sacred obligations in the very (a) Judgement of the *Heathens*, that they thought God a special observer and an avenger of their violations can it be thought that God should forget, or not perform what his own lips have uttered! * *His oath is enough to establish our conscience, & to check our unbelief.*

2. By the special interest which he hath in his Church, as Creator of all things, all the world is his, but his own people are his, by a more peculiar title; the wicked belong to him as the *lumber* of his house, as the *wastes* of his demain, as his *vessels* of dishonour: his Church is his, not as a mans *goods* are his, but as a mans *wife*, or *child* is his. He calls it *his sealed fountain*, *His enclosed garden*, Cant. 4. 12. *His chosen people*, *His people known of all the families of the earth*, Amos 3. 2. *His portion*, *and the lot*, *or cord of his inheritance*, as the Hebrew hath it, *Deut.* 32. 9. as if he should say, I have divided the world by *lot*, and measured it by a *cord*, and out of all I have onely chosen my Church, as the *garden* wherein I will *walk*, the *house* wherein I will *dwell*, the *spouse* with whom I will *delight* my self.

All interests have not an engaging force; though every post-head about our house, or every stake or thorn in our hedge be ours; yet, we do not find our selves moved with pitty, or inclined to rescue them from breaking or burning. God himself can let the wicked of the world consume, as the rotten branches of a tree in the fire,

* *Præcepta indispensabilia sunt quæ versantur circa rem intrinsecam habentes emanantem ex imagine Dei.*

(a) *Hinc* Θεὸς [illegible]. Apud Suidam.

* *Quid est Dei veri veracisque juratio, nisi promissi confirmatio, & infidelium quædam intrepatio?* Aug. civit. Del lib. 16. cap. 32

2 Tim. 2. 20.

fire, and yet never think himself engaged to pluck them out, though they belong to him; *He that made them will not have mercy on them, he that formed them will shew them no favour*, Esa. 27. 11. Yet *peculiar interest not obliging*; this *peculiarity* ariseth not barely from the absoluteness of dominion and sovereignty (for then God should have less sovereignty & dominion over the wicked who are not his peculiar people) nor from *better natures*, or inclinations in them above others, but from *greater love and designment* to a *higher use* and *end*; a mans dunghill is as truly his own as his garden, yet such a love hath he to this piece of ground, that he will hedge, dress and weed it; when he will not do so to the other. The husbandman then cannot still lye waste, he will not give up the inheritance which is so peculiarly his own. Christs interest in the [illegible] is so great that it prevails with him to put his own name upon her (as, 1 Cor. 12. 12. so also is Christ, the head and body are joined in one name, also, *Col.* 1. 24.) he will surely then awake for her. Shall we find our selves engaged so far as to the utmost, when our wife and our child is wronged, and shall not God do so for his sons and daughters? Shall he upon the account of interest charge us to provide for our Families, and will he neglect his own.

3. He is yet further engaged, by what he hath already *done* for it; Christ bought it at the full rate, he suffered, he gave himself for it; he hath preserved it all along from the beginning, and is at cost with it every day. If then he had purposed to forsake it; would he (as *Manoahs* wife pleaded in another case, *Judg.* 13. 23.) have done all this for it? What waste would this have been?

I find it an ordinary piece of Scripture-Logick to conclude the certainty of mercies desired, from mercies already bestowed, because one mercy engageth God to another; thus the Apostle argues, *if he have given his Son, will he not together with him give us all things?* Rom. 8. 32.

8. 32. so 2 Pet. 1. 2, 3. He concludes that grace will be *multiplied*, because he hath *given* the seeds and beginnings of it. The argument rests upon this bottom, *He that hath begun, will also perfect.* This very pleading the Spirit of God makes use of in the prayers of his people for the Church, which shews it to be very binding and strong: for as God knows the mind of the spirit; So the spirit knows the mind of God, and will use no argument, which he knows will not prevail. We find *Joshua* pressing this upon God, *Josh. 7. 7. Wherefore hast thou at all brought this people over Jordan?* *Jehoshaphat* urges it, 2 *Chron.* 20. 7. *Thou didst drive out the inhabitants of this Land, and gavest it to the seed of Abraham.* *David* also more fully, *Psal.* 80. 8, 9. *And thou hast brought a vine out of Egypt, thou hast cast out the Heathen, and planted it, Why then hast thou broken down her hedges?* &c. v. 12.

Rom. 8. 28.

Yea, it is further to be observed, that the *price* we pay, and the *sufferings*, or hardships we undergo for any thing, doth not onely engage *our honour* to see it effected; but *our affections also.* They say, mothers love those children best that put them to most pain in the birth; we may say that Christ *giving* himself for his Church, is not onely a *demonstration* and an effect of *his love*, but also a motive and engagement to *a further complacency.* If these undertakings of Christ for his people had proceeded from *humour*, or *inconsiderate* rashness, we might then have feared that the feeling of his sufferings might have changed his resolutions; but oh! they were the results of an *eternal deliberate* counsel, and managed by a person to whom it can never be objected, *This man began to build and is not willing, or not able to finish.*

Eph. 5. 25.

4. By the *love* he carries to it. It is the nature of love to be operative, it cannot be *idle, it is in perpetual motion, it sets the heart on (a) fire, and puts on strength and resolution against the greatest oppositions, it

* *Habet omnis amorvim suam, nec potest vacare.* Aug. in Ps. 121.

* Ἔρως δὲ θερμὸς δυσκαθέκτης τὸ πάθος. Gr. Nazi. car. jamb.

it reacheth the very bruits to expose themselves to dangers for the safety of their young ones, and makes the very tame and fearful creatures to be violent and courageous above their strength. We find the little sparks of our love to be thus powerful upon our selves: but what the Ocean of Gods infinite love is, who can comprehend? *Who hath* (a) *measured the waters in the hollow of his hand? and meeted out Heaven with the span?* Though we have no exact standard to measure it by; yet, if we look into our selves, we can guess it to be more then we can speak: we know certainly it is *greater* then ours, more pure, not *self-by-assed*, not *pettish*, *fickle*, unconstant, &c. What a strong engagement must that be that ariseth from an infinitely powerful working love? If we doubt of the certainty, or constancy of it, we may be satisfied from his own mouth; he hath so fixed the earth that it cannot be moved; and yet his love is more firm, *Esa.* 54. 10. *The mountains shall depart and the hills be removed, but my kindness shall not depart from thee.* Natural affections of the most tender-hearted mother to her child, are nothing to this, *Esa.* 49. 15, 16. *They may forget, yet will not I forget thee. I have graven thee upon the palmes of my hands, thy walls are continually before me.* He cannot look upon *himself*, nor upon the *hangings* of Heaven (if I may so speak) but he will see the names of his people, and must remember them. Sing then O Sion, and thou that liest in the dust, the time of thy visitation will come, because thy God delighteth in thee.

(a) Esa. 40. 12.

*Quamvis Deus non cognoscitur quidditativè, & comprehensivè, cognoscitur tamen, viâ negationis, viâ eminentiæ & per operationes suas.*

5. By the *publick declarations* of this love and interest in his people, had these been onely secret *intendments* kept within his own breast, who could have laid claime to them? Or, if they had not been performed, who could have said to him, *What dost thou?* But he hath made publick Proclamations of it to the Isles afar off, & in the hearing of the Heathen round about. *Moses* in his prayer takes hold on this, *Numb.* 14. 14, 15. *The Inhabitants of*

this

*this land have heard that thou, Lord, art among this people, the Nations have heard the fame of thee, and what will they say if thou shouldst destroy us?* God himselfe confesseth that he hath respect to this, Esa. 45. 19. *Israel shall be saved in the Lord with an everlasting Salvation*, v. 17. But what moves God to this? he straightway tells us, *I have not spoken in secret, in a dark place of the Earth*; my Promises were not made in a corner, but openly.

6. By the *scorns, taunts*, and bitter reflections, which the adversaries would poure upon him if he should suffer the hedge of his Vineyard to be still trodden down. They would asperse him with cruelty, tyranny, and carelessenesse, they would say, for mischiefe *did he bring them out to slay them in the mountains*, Exod. 32. 12. or 2. With impotency, as if he *could not deliver, because the Lord was not able to bring this people into the land which he spake unto them, therefore hath he slain them in the wildernesse*, Numb. 14. 16. Though these seem to be the objections of professed Athiests and Heathens onely; yet, even people that professe to know God have too much of this in their hearts: we are naturally prone to have hard thoughts of God, when we see or feele those disgustations that seem to be rugged or harsh. *Sion* as her selfe is apt to say, *the Lord hath forsaken me, and my Lord hath forgotten me*, Esa. 49. 14. 3. There is yet another conclusion which (with more plausibility, and yet with as much distast to God) is raised from these premises: they that dare not call Gods power or faithfulnes into question; yet will they question the truth of the Church; if God seem to forsake it, can this be Gods Church (say they) thats thus afflicted and tossed? God lookes upon himselfe as much concerned in all these, he cannot suffer his Name to be thus abused, and therefore he often resolves the deliverance of his servants, that thereby he might take an occasion to vindicate both himselfe and them: how often hear we

this?

Isa. 49. 13. & 60. 16. & 62. 11, 12.

this? *I will arise and they shall know that I am the Lord, and they shall know that you are my people,* Jer. 30. 17. *I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an outcast, saying, This is Zion whom no man seeketh after.*

*Reason 2.*

2. As the Church was the *great* thing which God in the Creation of the Word had *an eye* upon, (as a meanes of glorifying himselfe) so is it likewise the *main object* of *providence*; had it not been for this, he would not have created the World; *Eph.* 3. 9, 10. Wee have two things asserted by the Apostle. 1. *That all things were created by Jesus Christ*, who is the Mediator and Saviour of his Church; and consequently all this was done in reference to the great design of his Church: (I understand the place to speak of the Creation of the World, as *Heb.* 1. 3. And not of the work of redemption, though I know many expound it so) 2. That he appointed his Church to be the great meanes of displaying to Men and Angels, that wonderfull *variety* of wisdome which is more to be seen in it then in all the Creation besides.

πολυποίκιλος σοφία.

And were it not for his Church he would not uphold the world, the righteous are the *pillars* of the earth, he extends indeed his providence to all, even the least and most despicable things: but he hath a *speciall* care of his Church, *Zech.* 1. 8. We find Christ mounted with his attendants *on red horses, speckled and white*, that is ready to execute judgement, or mercy, or a mixture of both; the place where he keeps his guards, is said to be *among the Mirtle trees in the bottom*, the Mirtle trees figure out unto us the Church, they are low, but precious plants, the bottom where these trees grow, shewes us the Churches hazards, she is subject to storms, and inundations, but yet Christ incamps in the *midst* of her, in a place most *commodious* for the succour and help of every corner, yea and he is on *horseback*, and *riding* as being in a posture of service and watchfulnes for

their

their good. To the same purpose in *Zach.* 3.9. we have mention made of *seven eyes* (which in *cap.* 4.10. are expressly called *the seven eyes of God, which run to and fro through the earth:*) not to trouble you with the number *seven*, in a word, these eyes are Gods Providence; now observe, they are said to be fixed *upon one stone*, (that is Jesus Christ the Corner stone, and the Church which is built upon it) it seems they are very *intent* upon the Church; and yet *cap.* 4. they are said but to *run to and fro*, (not so fixedly dwelling) upon all the earth beside. If God had been like the blinde careless sleepy *deities* of the heathens, or if his Providence had onely kept it selfe within the *circuit* of *Heaven* (as some (*a*) Philosophers and others thought, *Job* 22.13,14.) or if he had onely minded the *greatest* and *highest* matters among the sons of men (as many have dreamed) then possibly the Church might have been neglected: but if his eye **seeth under the whole heaven, if he keep and water his Vineyard every moment.* Esa.27.3. We may confidently add the Conclusion of the Prophet, *v.* 6. *He shall cause them that come of Jacob to take root, Israel shall blossome and bud.*

1 King.18.27.

(*a*) Epicurei, quæ opinio a quibusdam Aristoteli tribuitur. Si quid in terris curant dii, non nisi maxima curant.

* Job 28.24.

3. In the Administration of Providence, as the *constant* aim of God is the *good* of his people, so the *meanes* which he would rather use for bringing it about are *loving kindnesse and mercies.*

*Reason* 3.

1. We are sure of this, that God intends his Church no harm, true indeed, take a single affliction (abstracted from the tendency of Gods designe, and the concurrent meanes which must bring it about) and it will seem to harm; the thunder and lightnings may affright them, the iron may enter into their soules; but view the whole frame, and you will see how one wheele turnes about another (like the wheeles of a watch) which (though they have crosse and contrary motions) all conspire and (*a*) work together for good, *Rom.*8.28.

(*a*) συνεργεῖ.

2. We are as sure of this also, that he rather delights to

to lead his people with the *cords of love*, and with the *bands of a man*: he assures us he afflicts not *willingly*, *Lam.*3.33. Judgement is his strange worke, believe it, God delights not to be still beating his Children; he will not take up the rod but when he is forced to it, and when nothing else will prevail: with what reluctancy and striving doth God chastise his servants, to the very turning of his heart, and the kindling of his repentings? Hos. 11:8. *How shall I give thee up Ephraim?* &c. If then it be the unalterable purpose of God to *do good* to his Church, if by afflictions, he doth not *break* down his Sanctuary: but rather *take* it down, as a workman doth with a frame which he intends to set up again in better order; (thus he took down *Israel* by the *Chaldeans* with an intent to build them better, *Jer.*24.5,6.) if he delights in the *prosperity* of servants, and will not afflict *more* then he *needs* must; how chearfully then may we take up that of the Ppopher, Lam.3.32. *Though he cause griefe yet will he have compassion, according to the multitude of his mercies.*

*Reason* 4. *Esa.* 10.5,&c. 4. The *Insolency* of the *enemy*, upon their successes, is exceeding provoking; God makes the wicked his rod, his agents, and executioners, in chastising his children, and withall he sets them their limits; these forget who imployes them, and presently *over-act* their Commission: they cannot indeed go a haires breadth beyond Gods *secret permission*, yet they can *leape* over the bounds of his *revealed will*, and *moderation*; they can enlarge their boastings, and joyn their utmost *spite*, with their *indeavours*, and prosecute their own *ends* instead of Gods. If God send the *Assyrian* against an hypocriticall Nation, presently his design and thoughts go beyond the work which God will doe by him; *Esa.* 10.7. *Howbeit he meaneth not so, but it is in his heart to destroy, and cut off Nations, not a few*; God takes notice of this, and truly it falls out well for the Church, that their enemies are so excessive in their rage and insolency

solency; for this interests God in the quarrel of his people. *They speak wickedly concerning oppression, they speak loftily against the Church*, and in so doing, *they set their mouth against the heavens*, Psal. 73. 8, 9. Deut. 32. 27. God tells us that he is not so severe against his own, as he otherwise would be upon this ground, *I would scatter them into corners, were it not that I fear the wrath of the enemy: lest they should behave themselves strangely*, &c. Again, the adversaries by their outragious cruelty do but *treasure* up a *greater* vengeance for themselves. *Obad.* v. 10. 12. *For thy violence against thy brother Jacob, shame shall cover thee; thou shouldest not have looked on the day of thy brother*, &c. Likewise, *Zach.* 1. 15. *I am very sore displeased with the heathen that are at ease, for I was but a little displeased* (with Sion) *and they helped forward the affliction*; this made losse of children and widowhood to come upon *Babilon*, in their perfection, *in a moment, in one day*, Esa. 47. 6, 8. *Because I was wrath with my people, and thou did shew them no mercy*; can God endure to hear the *shoutings* of *Edom*, when they cry, *raze it, raze it even to the ground?* can he see them *clap* the *hand*, and *wag* the *head* over Sion in misery? can he (think you) suffer the brags of the wicked, when they say, our *hand* is *high*, *By the strength of my hand have I done it? shall the axe boast it selfe against him that heweth therewith? or shall the sawe magnifie it selfe against him that shaketh it?* the Husband may some time be displeased with his wife, but if any other shall upon this ground beat or revile her, this will make the husband and the wife agree again, and set them both with joynt indignation against the forwardness of the other partie; the greatest oppofers the Church hath, shall do this kindness for her, (in dispite of their hearts,) even when they think to do most against her. Psal. 137. 7. Deut. 32 27. Esa. 10. 13. 15.

5. Nothing can *hinder* deliverance, when God will work indeed; it may be in this, as it is with the heart of a man in the work of coversion, he may resist *struglingly*, *Reason*, 5.

*struglingly*, but not *conqueringly*; the Divell and men may *oppose* Gods design, but *overturn* it they cannot.

1. *Power cannot prevaile*; though they unite all their strength and utmost forces, yet shall they be affamed; assemble your selves, and you shall be broken: hath man an arme like God? *who then will set bryars and thorns against him in battell? will he not go through them and burn them together?* the attempts of men against God will as little prevalle, as the *shoutings of shepherds upon a Lion roaring upon his prey*; You have the Comparison, *Esa.* 31. 4, 5. When a multitude of *shepherds is called forth against him, he will not be afraid of their voice, nor abase himselfe for the noise of them: so shall the Lord of Hosts come down to fight for Mount Sion, and for the hill thereof.*

Esa. 17. 4.

2. *Though Policy should be joyned to power, yet all would not serve*; that this will do more then strength sometimes, is testified by multitudes of instances, *Katherine de Medices* of *France*, used to say, She could do more against the Protestants with a *sheet of paper*, then with an Army: but God can look through their plots, and make their own counsells cast them down; *while they be folded together as thorns, they shall be devoured as stubble fully dry*, Nahum 1. 10.

3. *Neither will pitty prevail with God*; if the lives and safety of a whole Nation stand in the way of his peoples good, he thinks it nothing to throw them all away for his Church: he will reprove Kings for their sakes; what is it to him to ransom his servants with the destruction of Kingdomes? Esa. 43. 3. *I gave* Egypt *for thy ransome*, Ethiopia, *and* Seba *for thee.*

*Reas.* 6. 6. The reestablishment and flourishing state of his Church, is a *necessary consequence* of the *promises* which *God the Father* made to Christ as *Mediatour*; these are reckoned up under severall heads, by * some; I shall not need to insist upon them largely: not only was a *seed* promised, *he shall see his seed*, and that a numerous off-

* *Rutherford*, Cov of grace Part. 2. cap. 11.

spring;

spring; (by profession) *Nations which knew not thee shall run unto thee*, Esa. 55. 5. *Many Nations shall be joyned unto the Lord*, Zach. 2. 11. *Blessed be Egypt my people* (shall God say) *and Assyria the work of my hands*, Esa. 19. 24. but also victory over the enemies of the Church; Esa. 53. 12. *I will devide him a portion with the great, and he shall divide the spoil with the strong*, his *Dominion shall be from sea to sea*, Zach. 9. 10. Yea further, there are promises of *assistance* given to Christ *particularly respecting* the *building* of his Church, Esay 49. 8. *In a day of salvation have I helped thee, I will preserve thee* (not so much in reference to his Person as to his Church and Kingdom; so Diodate, and others expound) *to establish the earth, and to cause to inherit the desolate heritages*; also Esa. 42. 6. and many places more.

Why then are our hearts troubled? what though we be *prisoners in a pit where is no water?* what if we be as *dryed bones scattered upon the earth?* shall we not live? let us cast the businesse upon Christ with a holy carelessnes, (pardon the expression) *let him see to it*; his Church cannot fall, but he must fall first; yea, the Father must then be *unfaithfull* to Christ; for how can that be *fulfilled* which God hath *promised* to him, if the Church be *still covered with a cloud in anger*, if she *still* be *solitary* as a widow, or, if the *wayes of Zion do still mourne?* Zach. 9. 11.

*si ruinas non ruit & Christus* &c. *Luther.*

These 6 evidences do (as I suppose) fully clear the first branch of the Doctrine, the second (which I am next to speak to) is,

2. This *worke* (*when it comes to be accomplished,*) *shall be very glorious*; *let us* look a little into this, and we shall find severall things concurring to make up the glory of it. The second Branch of the Doctrine.

1. The *former* misery of the Church will add no small *lustre* to its building: its former fears, blacknesse, and desolations shall now make it more beautifull; what a change shall that be? when she that was cast out as the *filth*

*filth* and *off-scouring* of all *things*; ſhe whom *no eye pitied*; againſt *whom every* tongue let looſe the *bridle*, and uttered diſdainfull taunts, and cruell revilings; is now *advanced* to the *throne*, and her *head* lift up above her *enemies* round about? Crowns and Scepters are but ſmal advancements to one that is already but a little below them; tis but one remove, but for one that but now *embraced* the dunghill, to be called *to ſit above Princes*, this is much! tis a great deale more for *Joſeph* to come from the priſon to be next to *Pharaoh*, or, for *Mordecai* to come from the gate to the Kings Robes, then for thoſe that are great already to be advanced a little above their preſent dignities.

This will not *bigheen* the glory of the Church to the *admiration* and *envy* of their adverſaries, but it will
Lam. 3. 19. 20. alſo *ſweeten* their *former afflictions*, and their *preſent deliverances*; the wormwood and the gall they are bitter in the taſt, yet ſweet to the remembrance afterward; when Sion is reſtored, it will be pleaſant to review and look back upon her late preſſures, ſhe can then with delight remember the *waters of* Babylon, where ſhe ſat and wept; they that afore time were wont to wag the head and clap their hands, ſaying, Is this the City *that men*
Lam. 2. 15. *call* the *perfection of* beauty? ſhall now turne their tune, and ſay, Is this the City that was *troden* down and deſpiſed? the Children of God ſhall alſo with teares of joy and mutuall *congratulations*, compare their reſtauration with their old calamities, inverting that of *Haggai*,
Hag. 2. 4. *Who is there left among among us that ſaw this houſe in her former Deſolations, and how do we ſee it now? this it the Lords doing and it is marvellous in our eyes.*

2. *Great* will be the *bight* of its *advancement*, it will not be an ordinary building, the Promiſes which are made to the New-Teſtament-Church ſpeak of *great* things, Eſa. 60. Micha 4. 1. *In the laſt dayes it ſhall come to paſs that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the Mountains*, it *ſhall be*

*exalted*

*exalted above the hills.* 1. Its exaltation shall be conspicuous to the eyes of all. 2. It shall have a *triumphing* glory after *mountanous* difficulties. 3. A glory above *worldly states* and kingdomes (which are called mountains and hills, *Psal.*68. 15,16) 4. A well *bottomed* glory, not overturned by every tempest of opposition, though like a City on an hill, it be very obnoxious to winds and storms; all these seem to be pointed at in the next Text. *Diodate & Junius in loc.*

And indeed, if we consider; 1. The *power, skill* and *love*, of the work-man (God) to his Church, or 2. the *preparations* he makes for this building, in *hewing* and *dressing* the materials; we may well expect a glorious Fabrick, *a Palace of silver, nothing mean can come from his hands*; much less can he be guilty of pompous *trifling*, or of making a great shew, and bringing forth nothing (like the birth of the mountains in *Æsop*) 3. If God should do no more but *scour* off the *filth*, which his people contract by *lying* among *the pots*, their native *beauty* would make them shine like the *wings* of a *dove*; Who can express what a pleasing sight it would be to see the Church in its naked glory? Now when God restores her, he doth not onely take off the *vails* of *persecution* and *distemper* (in a great part) which did much obscure her; but; fourthly, he gives some *remarkable addition* to her glory; if you cast your eye *backward* upon the notable *changes* that have happened to the Church, you will find that when he hath turned to her, he not onely set her where she was *before*: but *advanced* her estate *above* her former prosperity; and if we look before us, we shall find in the *womb* of the promises *more* glory *entailed* upon the Church, then yet she hath *enjoyed*: and this to be brought forth after the great *hour* of *temptation*, that shall come to *try* the *Inhabitants* of the earth, upon the rising again of the witnesses, Rev. 11. 11. These promises (I forbear to mention them) in the Old and New Testament, though they do not win me to the *Millenaries* Cant. 8. 9. Psal. 68. 13.

opinion,

opinion, about the personal reign of Christ on earth a thousand years: yet, this seems to me an undoubted truth from them; that the Church shall be *more* glorious then *heretofore*, in *holiness*, *unity*, *peace*, *numerousness* and *conquest* of her enemies.

3. The *unexpectedness* of the change (when God turns the captivity of his people) will be a very *considerable* circumstance to heighten their glory; *suddenness* aggravates *grief* and *joy*. When the Church was freed from the *Babylonish* captivity, *Psal.* 126. 1. it was so unexpected and wonderful, *That they were like those that dream*; though they hoped for it; yet they could scarce believe it when it was come, their deliverance seemed rather a *dream* then a *realty*; this *filled their mouth with laughter*, *and their tongue with singing*.

4. The *seasonableness* of it sets the glory yet a *step* higher; among men the *seasonableness* of their favours is almost the very *essence* of them, that which comes out of season, often doth no more then shew the *good will* of those that pity us; but proves not *helpful*: what is *physick*, or a *pardon* to a man that is *dead*? Had they come in time they might have done good. God never misseth the right season; he that requires of us *fruits in season*, will not do his own works *out* of season; he that waits to be *gracious*, and stayes for the *fittest* opportunity of shewing mercy, will not *neglect* it when it presents it self; it is Gods design to put an honour upon *all* his *ways* and *works*, and therefore when we wax *wanton* and undervalue his blessings, he takes them *away*: till the *bitterness* of affliction makes us *prize* and and *relish* them better: it is his design also to make our troubles to carry a *just proportion* to our *strength*; he will not inflict *too* much at *once* least we be overwhelmed; nor continue it *too long* least the *spirits* should *fail before* him, and *the Souls that he hath made*; hence is it that he brings his people to the *pits brink* and *then* delivers them: so *far* he carries them, that they might see the *worth* of

Esa 57. 16.

their

their deliverance, and the *seasonableness* of their escape: and no *further*, because he intends not to *destroy* them.

How seasonable is meat to the fainting Soul? Even *unsavory* and *bitter* things are precious and *sweet* to the hungry; how *seasonable* and glorious is deliverance to a Church *wasted* and *desolate*? When his servant are ready to say, *The Lord hath forgotten to be gracious*; or as *Lam.* 3. 17,18. *Thou hast removed my Soul far off from peace, I forgat prosperity, and I said, My strength and my hope is perished from the Lord*; *Then* for God to *step* in betwixt *them* and *dispair*, and so seasonably to recover them, when they give *all* for *lost*, how *glorious* a mercy is it?

5. God will do his work in a *glorious way*, the *manner* and means will be *miraculous* and *wonderful*; thus he brought Israel out of the *house of bondage*, with *signs* and *wonders*, and in after times (though the Church cannot expect the very *same* miracles of *killing* the first born of their enemies, *dividing* the red Sea, &c.) yet, God hath promised he will set those *before* him as his *pattern*; and that there shall be some *resemblance* and *correspondency* betwixt their deliverances, & that out of Egypt, *Mich.* 7. 15. *According to the dayes of thy coming out of the land of Egypt will I shew unto him marvellous things.*

*David*, when he returns thanks to God for delivering him out of the hand of all his enemies, 2 *Sam.* 22. 8, 9, &c. he alludes to the most glorious *manifestations* of God in the behalf of his people, as if they were the *same* miracles acted *over again*, which God shewed; 1. At *Sinai* in giving the Law, *The earth shook and trembled*, &c. v. 8. 2. At the *battel* against the five Kings, *Josh.* 10. 11. whom God overthrew with hail-stones, *The Lord thundred out of Heaven, he sent forth his arrows and scattered them*, v. 14. And 3. at the *red sea*, *The channels of water were seen*, &c. v. 15. If *David*, being but one single person, finds in his deliverances something *resembling* *Vide* Dickson, on Psal. 18.

*semblig* those noble acts of God, much *more* may the Church: and if Gods waies were seriously *studied*, we should find wonders and miracles in *every* deliverance.

6. God will *raise* the Glory of his enterprize upon the *confusion* and *astonishment* of his adversaries; it was the custome of the *Romanes* and *others*, to reserve many of their *Captives* to augment the glory of their *triumph*. Thus will God do, when he will redeem Zion, he will give the stout adversaries as *dust to their sword*, and *as driven stubble to their bow*. He will make them *arise and* Esa.41. 2, 15. *thresh the mountains, and beat the hills as chaff*; where will then be the glory of their proud looks? This is excellently set forth in *Mich* 7. 10, 16. When God brings his servants to the light; *Then she that is mine enemy shall see it, and shame shall cover her*; which said, *Where is the Lord thy God. The Nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf, they shall lick the dust like a Serpent: they shall move out of their holes, like wormes of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.*

7. There is one thing more which will beautify the Church when God comes to plead her cause, she shall (beside what is *inherent*) have a *derivative* glory; a ray of the beauty and majesty of Christ her Lord and husband, shall be upon her, as *Moses* his face became *shining* by Conversing with God. It is true the Church hath no beauty which is not *borrowed*, she is *comely* by the *comelinesse which* Christ *puts upon her*; but this is a radiancy *occasional* and for the *time*, begetting a greater *reverence* and *awe* from her adversaries; this seems to be spoken of *Psal*. 90. 17. *Let the beauty of the Lord our God be upon us*; and *Esa*. 4. 5. *I will create upon every dwelling place in mount Sion, and upon her assemblies a cloud and smoak by day, and the shining of a flaming fire by night, and upon all the glory shall be a defence.* Where God alludes

alludes to the *pillar* of fire, and his glory coming *down* upon the *Tabernacle*; that as in those glorious appearances the *Tabernacle* did *shine* with the glory of God; So should his Church, when he appears gloriously in it: and this shall highten the *admiration* of the spirits of men towards his people.

3. The *third* thing comes now to be spoken to; *viz.* *That whoever be the instrument, yet the chief honour of the work is Christs*; this will be easily cleared. The third Branch of the Doctine.

1. The Father *committed* this *work*, and *all* power to manage it into *Christs* hand, *Matth* 28. 18. *All power is given to me in Heaven and in earth*; to Christ as *Mediator* belongs *sole*, *supreme* and *absolute* authority for the *gathering*, *upholding* and *governing* his Church; and hence he gives encouragement and commission to the Apostles, to go and preach, *Go ye therefore and teach all Nations*, v. 19. I need not here trouble that Question about the *twofold* Kingdome of Christ, *as God*, and *as Mediator*; or whether *Magistracy* be from Christ as *head* of the Church; it is enough to our present purpose to take what is already *granted* by *all*: that the Mediator is *God equal* with the Father, and so Rules over all, and as *God-man* he hath a least *all Ecclesiastical* power, *Regall*, *Kingly Government*; Yea, and *Natural*, *a power* and *over-ruling* Providence, by which he can *dispose* of all things; for his glory and his Churches good, this will prove the building of the Temple to be his work, and then it is easy to infer that *Nίκα*, the glory of it is his also. Gillespy, Aarons Rod. lib. 2. cap. 6. Hanes.

Men, indeed, are instruments in this employment, and they are stiled *fellow-workers*, but they can do nothing *alone*, no more then the tool can work without the workman; and if they could (yet seeing they are but servants) Christ hath the honour of *all* that is done *by* them, and that upon a more *unquestionable account* then the victories of *David* servants are *ascribed* to *David* himself, *not unto us* (let his servants say) *but to thy name be the praise*. 2 Sam. 21. 22.

2. The glorious *perfection* which he *brings* his work unto, shews it to be beyond the power or skill of *men* and *Angels*. We may perceive the *traces* of infinite power, wisdom and love, in *every parcel* and *piece* of it, much more then when we see the whole *frame* together. Church reparation is the creating of *new* Heavens & *new* Earth, and who will ascribe such a thing to man? In *Esa.*54. 11. he declares the face of his restored Church thus: *I will lay thy stones with fair colours, and thy foundations with Saphirs, I will make thy windows of Agates and thy gates of Carbuncles*, &c. These expressions resemble the Church to a building made up all of precious stones, with curious art and contrivement. We do not use to father *exact* pieces upon *ignorance* and *impotence*, and we may as well attribute the building of our *Castles* and *Palaces* to *birds* and *flies*, as the *establishment* and *beauty* of the Church to *men*.

3. He doth this *quickly* as in a *moment*; you may know by his *pace* that it is not the *goings* of a man, but of him that *rides upon the wings of the wind*, *Who comes leaping upon the mountains and skipping upon the hills*. He can quickly blast the greatness of men, and as quickly lift up from the earth him that was fallen; if ye doubt of this, consider how quickly and easily the Heaven and Earth were created, and how suddenly it shall be destroyed at last? though God seems to delay deliverance for a time (as the sence of the burthen makes it seem a longer time to the afflicted then it is) yet when he ariseth, he will make a quick dispatch; peace is a work of *Creation*, *Behold I create peace*, &c. and Creation takes not up *much* time, it is done in an instant; the Lord calls us out to wonder at this, *Esa.* 66 8. *Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a Nation be born at once? For as soon as Sion travelled she brought forth her children*; He makes more haste then if corn should come to *maturity* the *same* day it was sown, &c. *Fu-*

Chap. 2. 8.

*Veni, Vidi, Vici.*

*Lu*

*lius Cæsars* swift conquests are nothing to the conquests of him that doth but *speak* and it is *done*; it must then be stupendous *ignorance* or *arrogancy* that gives not Christ the honour of such actions.

4. He brings his work through *visible contradictions* and *unlikelyhoods*, Esa. 43. 19. *I will make a way in the Wilderness, and rivers in the Desart*; and in *Hos.* 2. 15. He promiseth to give her vine yards from the Wilderness, *I will bring her into the Wilderness, and will give her her vine-yards from thence*; Surely, the barren heath of the Wilderness is an unlikely place to make a vine-yard of: so we read *Deut.* 32. 13. *He made them to suck honey out of the rock, and oyl out of the flinty rock.* Not that honey and oyl came out of the rock as the waters did, after the smiting of *Moses*: but that they had their sweetness and comforts *where*, and from *whence*, *They might least expect them*: out of *rocky difficulties*, all ages have given testimony to this, the *wounds* of the Church, the *poysonous* arrows of adversaries, the *apostasies* of the wicked, *dissentions*, *martyrdoms*, *every* thing that seemed to destroy have been *bended* about (contrary to the intendments of men) to further the Churches more *lasting* peace and happiness. We our selves have seen that the storm that threatned our ruine hath cast us *upon a rock*, where we have a greater security from the *waves*, a *safer* standing, the great ship-wrack of Faith and Conscience that many have made; hath *discovered* hypocrites, *manifested* who are sincere, puts men on *unity*, shews the necessity of *Church discipline* and *government*, with the *restraint* of licentious opinions and practices, hath occasioned the *clearing* and *vindicating* of truths, and hath *quickened* and *cautioned* both Ministers and people.

Burroughs, Hos. p. 501.

*Moses* argues from the strange and unusual death of *Corah*, that it was not chance but Gods immediate hand, that destroyed those Rebels, *Numb.* 16. 29, 30. And so may we in this case say, God is seen in the *strangeness* of his

his workings; the *dullest* heads, the most *envious* hearts shall acknowledg his finger, *Esa.* 43. 20. *The Beasts of the field shall honour me, the dragons and the owles, because I give waters in the wildernesse*; much more shall his People ascribe greatnesse to God.

Deut. 32. 3. Psal. 68. 34.

5. He doth all this for his Church, when she hath the *fewest helpers*; when *lover* and *friend forsakes* her, nay, when friends *wound* her, when they that should make up her *breaches*, make them *wider*, when the *keepers* of the *wall* smite her, and take away *her vail*: 'Tis the design of God, that in works of this nature *little* of man should be seen, least he should say *mine own wisdom* and *strength hath done it*; and often he lets them *wearie* themselves in their own endeavours, and then when they see they can do nothing, he appears with this acknowledgment from all; *Lord, thou hast wrought all our works in us*, Esa. 63. 5. *I looked and there was none to help, therefore mine own harm brought Salvation*; The Glory then of this deliverance is Christs.

Branch 4. Of the Doctrine.

I have now brought you to the *fourth* Branch of the Doctrine, *This work shall then be done, when peace shall possesse the Church by the Power of Government and Ordinances.*

The *Peace* of the Church is the *accomplishment* and *completement* of this building; all the conflicts, battells, desolations, and conquests of the Church, they are but the *noise* of the *axe*, and *hammer* fitting and *squaring* the materialls; but when the *Temple* is built, the noise of them *ceaseth*.

1. Peace is the *end* and *aime* of God, in all the *preparations* he makes for this building.

2. 'Tis the great *subject* of the Promises made to the Church, and sometime whatever concerns the happinesse of Sion, is *wrapt* up in that word, *great shall be the peace of thy children*, Esa. 54. 13. *Behold I will extend Peace to her like a River*, Esa. 66. 12. and many places more.

Quest.

*Quest.* But *What Peace* is requisite to make up Temple-reparation?

Ans. 1. *There must be outward Peace*; Peace from adversaries round about; when God makes the destroyer to cease, and gives his Churches rest; for while it is *persecuted*, the Sanctuary is said to be *trodden down*; this is the building of the *outer wall*, and fence, which preserves the *tender plants* from the *violence* of the wild boare, and gives *opportunity* and *advantage* for growth; the Church indeed will *thrive* and increase under afflictions sometime, and that not only in the *root*, in *strength* and *solidity*, but also in the *branches*, in its *extent* and *number*; thus we read in the *Acts*, while the Apostles were imprisoned and forbidden to speak in the Name of Christ, that the Word of the *Lord grew exceedingly*, *and many were added to the Church, multitudes both of men* and *women*; but the *greatest* season of growing is, when the storme is *over*, for then the Word of the Lord *prevails mightily*, and (like the heat of the Sun after Winter) *invites* those plants to *appear*, which the *frost* kept *under* ground, those which we call *growing sicknesses*, do not appear to be so, till the sickness is *over*, for then the parts shoot up in length, so that we may better ascribe the growing to *health* then to *sickness*; when peace is abused, it *fills* the Church with *corrupt humours*, *formality*, *neglect*, *hypocrisie*, &c. and then God *purges* it by *afflictions*, and after the humours are *evacuated*, then he sends *peace* again, that it may increase, as the *tender grasse springing out of the earth by clear shining after rain*. Acts 14. 24. &. 5. 14.

2. *There must be inward Peace*, for this is the maine; the *intestine* divisions of the Church do it more *harme*, then the *sword* of the Enemy; a spirit of *giddinesse* and *confusion* will do more to *waste* it, then fire and sword can doe; *floating bottels* will sooner break by their *own clashing*, then by the *violence* of the *waves* alone. I might here

here tell you the stories of the Primitive times, what work did *Arrianisme*, &c. make? for the Cure of this the Lord promiseth the blessing of *unity* and *concord*, which is,

1. *Unity of heart*, when a Spirit of love animates them.

2. *Unity of way*, when the Lord *is one*, and his Name *one*, when they serve him *with one lip*, and *one shoulder*; *they shall be of one heart*, *and of one way*.

3. *This unity must arise from Government and Ordinances*, tis not *every* confederacy encombination that repaires the Church; even Theeves and *Pirates* have a *kind* of unity among themselves; Peace (if it be right) must be in conjunction with holinesse.

1. Such a Peace is *well grounded*, tis of the right kinde, when it bearers Gods *image* and *superscription*, it should leane upon the *basis* of *Divine* Institution, not on the *staffe* of *Egypt*, the broken reed of *humane* Constitution and policy, and this declares the Conquest to be of God, not of men.

2. Tis *well guarded*, and more lasting, whatsoever ariseth not from this ground, hath the *principles* of confusion *in it selfe*, and cannot be kept up long.

3. This is *a growing* peace, a peace that hath a *seed* in it selfe, which though in the beginning it be *small*, yet its latter end shall *greatly* increase; tis glorious in its first rising, but like the Sun it will *shine clearly even unto the perfect day*.

4. *It mutually gives to*, and *receives* advantage from holinesse, holinesse is that which *becomes Gods servants and house for ever*, tis the beauty of them; Government and Ordinances *procure* peace, for tis their end to *weede* out of the Vineyard whatever may *offend*, to repress and beat down every *root* of bitternesse, it ariseth from order, and doth preserve it.

Applic

*Application*

You have heard the Doctrine explained and opened; I shall now bring it nearer to you by drawing forth those practicall *inferences* which it will afford us.

*Use 1.*

1. The Enemy hath no cause to *insult* over the Church when she is in *distresse*, seeing he that hath *smitten will certainly heal it*; though he hide his face *a little* while, yet he will *return* with *everlasting compassions*; deceive not your selves ye insulting foes, ye shall not accomplish your design, tis not in your Power to reverse the decrees of heaven; *The Vision will speak in its appointed time, and will not lie*, Mich. 7. 8. *Rejoyce not against me O mine Enemy: when I fall I shall arise; when I sit in darkenesse, the Lord shall be a light unto me*; nay, know that the time will come when you shall *eat your spitefull words*, and disdainfull speeches; they are upon *record* in Gods book: he forgets them not; all your *greatnesse* and *splendor* will not keep God from making a *stepping-stone* of you, and laying you in the *dirt*; nay, God will make you *instruments* (though against your will,) to help on that work, which you so much oppose; you are but Gods *Pioneeres*, to digg up the rubbish, and to make way for the foundation: He that can make the *wrath* of man to *praise* him, will bring good out of all the evil you intend to do; take heed, you prepare a scourge for your selves; *Jerusalem shall be a burdensome stone, all that burden themselves with it shall be rent in pieces*, Zach. 12. 3.

What God may do with his Church in *England*, I cannot now enquire, to determine whether our *hopes* will outweigh our *fears*, would ask a longer time then I can now take: But this I am sure of, that (whatever become of us) his Church will be yet glorious in the *World*, and if we should be scattered, there shall not a *grain* of the good corn be lost; nay, that *scattering* (as the dispersion of the Disciples, *Acts* 8. 4.) would but be a *seed*

*seed-time*, which would undoubtedly make way for *a larger* harvest in other Kingdomes and Nations.

*Use 2.* 2. Let us not *intercept* the praise that is due to Christ; seeing the work is his, let him have the Honour of it; it is not for us to be solicitous about the advancement of our *own* glory: it is the Fathers designe that Christ should *in every* thing have the *preheminence*; and if we could but so master the *pride* of our own hearts, as to be *sincerely nothing* in our own eyes; even then when God doth *most by us*: he that gives *grace to the humble*, Prov. 10. 7. will not be *behind* with us, he will look to our *names* to keep them from *rotting*; let him have his *own* in the *first* place, when he useth you as instruments in his service, and then see if he will *grudge* to *perfume* your memories in the Churches of God; though there is nothing due to the best of men, when they have done their utmost for him: yet, he doth vouchsafe to make them *Co-partners* in his praise, calling them *Saviours*, and *repairers* of the breach; let us be single hearted, not minding our *own* things, nor studying *self-exaltation*, 1. This is *envious* carriage toward Christ; *a proud self-seeking heart hath always an evill eye*, 2. Tis *a vain* attempt; Christ will have the honour whether you will or no, as he is the *Alpha* the beginner, and author of every work, so will he be the *Omega*, to whom all shall be ascribed; tis as impossible for men to *divest* Christ of his Glory, as it is for them to *muffle* the Sun in perpetuall darknesse, or, to *imprison* the Rivers upon the earth; which, (though they may be diverted from their usuall course, or dammed up for a space) yet with *a greater* violence will break into the *Ocean* at last: 3. He that is *secretly jealous* that his glory will be eclipsed by giving all to Christ, shall certainly loose the Honour he seeks after. 4. There is no such *lovely* frame of spirit as that which makes a man willing to *decrease*, so that Christ may *increase*. Joh. 3. 30.

3. *Mourn*

3. *Mourne* over the Temples *desolations*; the building is glorious, and who can behold the ruines of it without teares and sadnes? one can scarce be *excessive* in sorrow for the calamities of the Church, except his griefe be mixed with *repinings* and *distrust*.

Look abroad into the World, and consider the face of things; you have heard what hath been done in *Germany*, and in the *Palatinate*, and of late in *Piedmont* and *Poland*; the horrid inquisitions, *bloody* massacres, *unmercifull* expulsions, banishments and cruelties that the Church hath groaned under, you cannot be ignorant of; neither can we so easily forget what hath been done *here* in these Nations where we live: farre be it from me to *nourish* unthankfull *murmurings* against the goodnesse of God, who hath given us so much *liberty* in the enjoyment of his Gospell. Though we have *great cause* to be *thankfull*; yet, still we have *cause* to take up a *Lamentation*, that the Sanctuary is not cleansed, and that the building is not yet perfected; how fearfully are many *drunk* and *mad* with error? did those honest hearts that so *earnestly* followed God with teares when reformation first was spoken of, ever *think* to hear so many outragious *blasphemies* vented and pleaded for as now they do? how have we been *undone* by an *unlimited Christian-Liberty*? who would have thought that this would have been wrested to patronize *licentiousnesse*? how *unwilling* are most to beare the *yoke* of Christs Government? how hath the Devill by *little* and *little* drawn men to a *carelessenesse* of Religion, thereby making way to a *growing Atheisme*, as appears by the scorns of some, and the Apostasies of others? how *cowardly*, and *sinfully shamefac'd* are many, when they should *plead* for God, and truth, as if their own hearts did *secretly question* the reality of Religion? how *strangely* do many of the *Gentry* spend their time? what irreligious *prayerlesse* families do some of them keep (when they should shew better example to the meaner sort (and yet,

how confidently can they *censure* others for *hypocrites*, (sometime *unjustly* concluding against the *strictnesse* of Gods wayes, from the *hypocrisy* of some Professors,) not *considering* what their own carriage and vanity do testifie against themselves? how do we needlesly *multiply* our controversies and disputes? and with what *bitternesse* do we manage them, even then when the strife is meerly about *words* and *method*? and generally how is the Name of God and religion abused to *serve* the *designs* of men? what strange *Religious People* have we? some must needs be religious by taking up a singular *conceit* and *opinion*, though a man may easily see their *hearts* through their *lives*: others have all their religion on their *tongues end*; they can have *good* discourses, and yet be *unconscionable* in their callings, shops and tradings.

Are not these *instances* enough to move your compassions? and yet I have not spoken all, neither can I. They have hard hearts that are not affected with these things; *How is our silver become dross, our wine mixed with water?* upon the fall of *Saul* and *Jonathan*, David taught the children of Israel the *Bow*; not the art and use of shooting (as some expound) for they knew that before, but the *Lamentation* which was called the *Bow*, (it was usuall to stile their Elegies and Songs by the names of *Arcus, Ala, Securis, Scutum*, &c. *Bow, wing*, &c.) much more reason have we to teach our hearts to mourn when the Sanctuary of the Lord lieth desolate.

2 Sam. 1. 18. Weems Jud. Law. vol. 2. cap. 44.

Pl. 48. 2.

1. The Church is a *Glorious building*, beautifull *for situation, the Joy of the whole* earth, and can thy heart be strong, or, thine eyes forbear when thou beholdest *this* forsaken and made an *heap*? *walk about Sion*, tell the *towers thereof, mark well* her bulwarks, it may be thou hast not *well considered* her beauty, if thou hast, thou canst not but be distressed for it, when it becomes

Psal. 48 12.

Lam. 1. 1. Esa. 1. 8.

*solitary*, and as a *widow*, when tis brought to this, to be like a *cottage in a Vineyard, or a lodge in a* wor-

garden

*garden of Cucumbers*; can *Jonah* vex himself when his gourd withers? Can the Merchants of *Tyre* bewail the fall of their City? and shall not thy *Countenance be fad* (with *Nehemiah* chap. 2. 3.) *when the City, the place of thy fathers sepulchers, lieth waste, and the gates thereof are consumed with fire.*

2. When it comes to this, then be sure that God is very *angry*; he would not give his *darling* to the *power* of the dog upon a *light* displeasure; and if the *Lion roar*, *shall not all the beasts of the forrest tremble?* Will Amos 3. 8. not a towardly child be *more* troubled at the *anger* of his father, then at the *smart* of his *rod?* Have you found his loving kindness *sweet*, his smiles *better then life?* and will not his *frowns* then *cut* you to the heart?

3. His people also are surely *guilty* of more then ordinary *sins* at such a time; if any ask, Why hath the *Lord done thus* to his people? What *meaneth the heat of* Deut. 29. 24. *his great anger?* Will not any one return this answer; They have *sinned greatly*, God doth not use severity but upon great provocations, and doth not sin call for mourning?

4. Gods honour seems to *suffer* deeply, when the Church is troden down and laid waste, and is this *nothing* to you?

5. Gods *Children* have usually been *overwhelmed* with grief upon this occasion. *Jeremiah* desires to weep a flood of tears for this, *Jer.* 9. 1. *Oh! that my head were waters, and mine eyes a fountain of tears that I might weep day and night*, &c. And yet he wept till sorrow overcame him, till his heart was ready to break, *Jer.* 4. 19. *My bowels, my bowels, I am pained at the very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my Soul, the sound of the trumpet*, &c. *Esay* is *resolute* in Lamentation and (like *Rachel* weeping for her children) will not be comforted, *Esa.* 22. 4. *Look away from me, I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.*

Ezr. 9. 3. people. Ezra plucks off the hair of his head and the hair of his beard, and sits down astonied. Daniel refuseth his
Dan. 10. 3. comforts and refreshments; *He eat not pleasant bread, neither came flesh nor wine in his mouth, neither did he anoint himself till three weeks were fulfilled.* If thy heart then be not Adamant or Steel, thou canst not chuse but weep for company.

6. If thou canst not mourn for the Church, thou wilt at least have cause to mourn *for thy self*, both for thy *obdurateness* and for the *judgements* thou shalt surely feel; if God should *sweep* us away in a common *deluge*, yet, he will *provide* an *Ark* for the mourners of Sion. He would be a *little sanctuary to them in the Countries*
Ezek. 11. 16. *where they should come*, and for that end he sets a *mark*
Ezek. 9. 4, 6. upon such; but for such as are *at ease* not *grieving for the afflictions of Joseph*, they shall have the *first* and *saddest* share of the Judgements; *Amos* 6. 1, 4, 5, 6, 7. *They are not grieved for the affliction of Joseph, Therefore, now shall they go captive with the first that go captive*, &c.

It may be, when you hear the *words* of this *curse*, you *bless* your selves in your *heart*, supposing that you have learned and practised this lesson: let me therefore bring your grief to the *touch-stone*, by propounding two or three Questions.

1. What is it that *most afflicts thee?* Is it the *losse* of thine estate or friends? Is it the *advancement* of some *meaner* persons to riches and command: whilst thou sittest at their *foot-stool?* Is it because thy *way* or *party* doth not *thrive* as thou wouldest have it? If these *only* grieve thee, then it is thy *pride, worldliness, envy*, & *selfishness* that troubles thee; but how doth the *spiritual desolations*, the *unprofitableness* and *unfruitfulness* of the Church affect thee? Are those a sword in thy bones?

2. What dost thou *most desire* for the Church? What wouldst thou have (if thou mightest) at the *first wish?* Ask thy heart? Wouldst thou have *God reconciled* to us? Wouldst thou have the *light* of his countenance?

3. How

3. *How much* art thou troubled? How *deep* goes thy grief? Coulst thou be pleased to have thy *peace* and *plenty*, to enjoy thy *desires* in a *corner*, and let become of the Church *what will*? Is thy bed *easy*, thy sleep *sweet*, thy estate *comfortable*, whilst the Name of God is *prophaned* and *blasphemed*? Or rather, is not all *nothing* to thee whilst it is *thus*? Or, canst thou *solidly* and *seriously* mourn more for the *Churches* miseries then for thy *personal* afflictions? Canst thou lament at the *rate* of *Eli* and his *daughter*-in-law, 1 *Sam.* 4. 22. Is it the *Chief* of thy sorrow that the *Ark* of God is taken?

4. *What* wouldst thou be *content* to *do* for the help of the Church? Couldst thou give thy *pleasant* things for it? How *oft*, or how *earnestly* dost thou *wrastle* with God on her behalf? What *sins* (for they are the troubles of Israel) hast thou *left* for her sake? Couldst thou be content to *sacrifice*, thy *honour*, and *estate* for it? What hast thou *done* to heal it? Hast thou *prosecuted* her peace? Art thou willing, for thy part, to lay down thy own *conceits* and *opinions*, to abate something of thy *stifness*, rather then she should be *undone* by continual divisions? They are *idle*, *unprofitable and unacceptable tears that are not joined with endeavours*. *Moses* could be content to be *blotted out of Gods book*, rather then the Church should be laid waste, *Exod.* 32. 32. *Paul* would be *an Anathema for Israels sake*, Rom. 9. 3. (not that these desires *reached* so far as *eternal* death: but, that they were willing to suffer a *temporal* death; or, those *tortures* which sometime seised upon the bodies of those who were *delivered* to Sathan by *excommunication*) they were willing to *buy* the Churches peace with *death* and *sufferings*, and wilt thou do nothing for it? be not *deceived*, God will not be *mocked*.

*Moses non voluit se deleri è libro vitæ agnino; Sed Physico. Vult Apostolus perire in carne, ut alii salvantur in spiritu.*

*Vid.* Arrow-Smith, *Tract. satr. lib* 3. *cap.* 2. *Sect.* X, XI.

4. Christ will build his Temple. Therefore *let us be strong, rise up* and *build*, work, for He also will work; do not think (you that are *private* Christians) that you are *uncon-*

*Use* 4.

*unconcerned* in this duty, the meanest of you may do *something*, they that have no *gold* may yet bring *badgers* skins, or *goats* hair for the sanctuary: If *there be a willing mind it is accepted according to what a man hath.* Magistrates and Ministers are specially to look to this, I shall therefore speak to you both in a few directions.

2 Cor. 8. 12.

1. Be *like minded*, be of *one accord*; it is the Apostles direction, *Phil.* 2. 2. If the builders *disagree* among themselves the work will *cease*, if the Lord confound your *Languages*, it will be but a *Babel*. But you will say, you have not so much power over your *understandings* as to believe *any thing*; you hold nothing but what you *take* to be *truth*. Answ. 1. Though your perswasions do *differ*, yet you may all have the *same design* of peace. 2. You may all *speak the same things*, 1 Cor. 1. 10. You *agree* in the *main*, and you need not *speak* or *urge* those things wherein you think *differently*; you ought not to *dote about Questions which gender strife*.

1 Tim. 6. 4.

2. *Condescend* one to another as much as may be, it is in *vain* to expect concord *without* this; the Apostle *Rom.* 15. 12. enjoins the strong to *bear the infirmities of the weak*, not onely to *tollerate* them, but to take them *upon our selves*, to *trouble* our selves with them, by undertaking to *cure* them, *in nos suscipere ut curemus*; and for this end, commands that we study to *please our neighbour for his good*, rather then *our selves*; that is, in *small* matters, not to use the *utmost* of our own *liberty* and opinions, but to *suffer* some *inconveniences* that way, by *condescention*. We are engaged to this, by the *rule of expediency*, (all *things are lawful, but all are not expedient*) by *the law of Charity* (Rom. 14. 15. thou walkest *not charitably, thou destroyest thy brother by thy liberty*) and *by our own need* (*lege talionis*) the *best* of us shall stand in need of the condescention of *other men* to us, as well as they may need *ours* to *them*, the *head cannot say to the foot, I have no need of thee*, 1 Cor. 12. 21. And therefore we should have the *same care one to another*, v. 25.

Βασάζειν Vid. Willet in loc. & Leigh. Crit. sac.

1 Cor. 6. 12.

Τὸ αὐτὸ μεριμνῶσι.

studying

studying how to *accommodate* our selves to *others* as well as how *others* may yield to *us*. He that will not *learn* this *lesson*, shall *never* be honoured with the titles of *healer* and *peace-maker*.

3. Let nothing be done *Through strife or vain glory*, Phil. 2. 3. though you do not *cross* one another, yet if you are carried up by *these principles*, you will *one time or other fail*, *grow pettish*, *and undo all again*, as your temptations lead you; nay, God may *refuse* to accept, or bless your endeavours. Such a *perverse*, cross *foundation*, may expect to be thrown *up again* by the fire of divine *jealousy*, as that of the Temple was in the times of *Julian*.

4. Let the work be *suitable to the foundation*; build 1 Cor. 3. 12.
not *hay and stubble* upon it, *trifle* not in a work so *weighty* and *serious*, regard that *most* which is not *necessary*; busy not your selves so much about *petty ornaments* for the house, till the *main* work (foundation, walls, and roof) *be up*. How much of Religion and Reformation is placed in *Circumstances* (by some) in a *Garbe*, *forme* and a *nicety* of *affected* expressions; I am ashamed to think how some *disgrace* Religion this way, *Tything Mint*, *Anise*, *and Cummin*, *while the weightier matters of the Law are neglected*.

5. If you are not *perfectly joined together in the same mind and judgment* about some disputable things, yet *censure not* one another for differences. All of you may *hold the head*, though your consciences *be not alike satisfied* in all things; nay, be not *over* confident of your own understandings: (I am speaking of the disputes about Discipline and Government) some of you (it may be) *have* been confident heretofore of something which now you *judge* an *errour*, and why may you not suppose that your *present* confidence may possibly *deceive* you, in what you *now take* to be truth; be *modest* and *jealous* of your selves, have *Charity* for those that think not as you do; it is a *Common fault* among Christians,

stians, the *respect and love they carry to a person*, [illegible] *their affections and judgements to his way and opinion*, yet they *venture* boldly to condemn others for what [illegible] understand not.

6. Be *laborious* in your *stations*; there goes [illegible] *more* to building then bare *wishes*; though it will [illegible] ver be effected by humane *strength* and *might* alone; [illegible] it will never be done *without means*, men think [illegible] have done *all* when they *subscribe* a paper, or [illegible] consent to such a way, and then blame others be[illegible] the work is not done. What? Do you think the [illegible] ming of a model for Government and the Recom[illegible] ding, or Establishment of it is *all* that is require[illegible] the Compleating of the Lords House? If the Sup[illegible] *Majesty* should interpose his authority, and bring o[illegible] work thus *far*, yet still the *sitting* and *squaring* o[illegible] materials would be a sufficient task both for Mini[illegible] and others; do not think to *reap* without *plowing* [illegible] *sowing*: set to it then with all your might, [illegible] quicken you, let me recommend to you the dil[illegible] perusal of Mr. *Baxters book of the Reformed Pastor*.

7. *Join prudence* to *zeal*, this is necessary; it [illegible] enough to be a *forward* actor, except you have [illegible] take the advantages and fittest opportunities; the [illegible] of man worketh not the righteousness of God, Ja[illegible] 20. How *unserviceable* do many Good Christians [illegible] *themselves* by *imprudence*? This occasions *mistakes*, [illegible] *offences*, brings *grace* under *suspicion* of hypocrisy, [illegible] at least, *blocks* up the way by *prejudice*.

8. Build in *Gods way*; expect not to see the hap[illegible] of the Church by *man-pleasing* or *flattery*; this [illegible] will not stand if it be *daubed* with *untempered* [illegible] Be *faithful* to the Souls of men, though in so doing [illegible] *displease* them, still aim at holiness, be alwaies [illegible] *forward*, towards perfection; So shall the co[illegible] *of Peace at last be established*.

FINIS.